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of the enterprise will not only be needful but absolutely necessary to make it succeed. Again, earnestly and urgently we ask for the assistance of those who are interested in the project. One minister has sent a list of *thirty* subscribers, another a list of *twenty-four*, another of *fourteen*, and many others have rendered aid in this way. It would not take many such friends to enable us to furnish a larger, and of course, better journal.

THE International Sunday School Lessons for 1883 will be in *Acts* during the first and second quarters, and in *Joshua, Judges, Ruth* and *I Samuel*, during the third and fourth quarters. It is believed that the studies in the Old Testament will be welcomed by most Bible students. The propriety of devoting an entire year and a half to the New Testament is doubtful. There are many reasons why, at the present time, especial attention should be given in the Sunday School to the O. T. It is true that most teachers find it more difficult to teach, but is this a reason why it should not be studied? It is nothing but the lack of an acquaintance with the true interpretation of many facts of the O. T. that makes so many of the young skeptically inclined. If teachers would fit themselves better for their work, and not shirk the responsibility laid upon them, there would probably be more conversions from the Sunday School. If the questions involving scientific, historical and moral difficulties are not to be studied in the Sunday School, where will they be studied?

The interest in the series of articles by Prof. Curtiss increases with every article. Only one more of the series remains, which will be published in our next issue.

Another rather severe handling of Prof. Smith will repay the attention of our readers.

"The Study of the Talmud" will be followed in succeeding numbers by other articles in the same line, by the same writer.

The "Theses on Pentateuch Criticism," published in the last number, which we supposed appeared there for the first time, were printed in the *Independent* of April 27, 1881. We are sorry for the mistake; they were however worthy of a second publication.

"Russia and the Jews" is not strictly in the line of the Old Testament, but may be permitted perhaps to pass as such.

"The Old Testament Literature of 1881" is long, but nowhere else will so much valuable information on the subject be found in so compact a form. On account of its length, the department of "Questions Answered" is crowded out.

A criticism of Delitzsch's Hebrew New Testament, by Dr. B. Felsenthal, Rabbi of Zion Synagogue, Chicago, is held over for the next number, which will also contain Longfellow's "Excelsior," translated into Hebrew verse.

At the request of many subscribers, the *STUDENT* will hereafter be paged successively, and thus rendered more valuable when bound or filed away. A complete topical index will be furnished with the last number of each volume.

THE AMERICAN ISRAELITE (Cincinnati) *Rabbi Isaac M. Wise*, Editor, in an editorial on THE HEBREW STUDENT says: It is our humble opinion that not only sectarianism but also infidelity and materialism, positivism and atheism would be less flourishing in this country, if more thorough attention had been paid to the Old Testament, its language and literature by those whose business it is to be well-informed on those topics. Therefore we hold the appearance of THE HEBREW STUDENT as a well-designed enterprise to arouse among Christian students the desire of acquiring substantial knowledge of the Old Testament literature and interpretation, especially of the languages indispensably necessary to such a knowledge, . . . and we recommend it to our readers as an enterprise worthy of support.

THE SILOAM INSCRIPTION

With a Suggested Translation.

BY

REV. H. B. WATERMAN.

While exploring the environs of Jerusalem alone, I visited the underground channel which conducts the water to the Pool of Siloam. As I attempted to return I was surprised, and not a little frightened, to meet a tall and portly Bedouin, who completely blockaded the passage. I had no words with him however, as my revolver spoke a language he seemed to understand; for he beat a hasty retreat. I am now ready to maintain that that Arab prevented my discovering the ancient inscription in old Phœnician characters carved near the spot.

This discovery was recently made in the following singular manner:

In July, 1880, one of the pupils of Mr. Schick, a German architect, while playing with some other lads, slipped and fell into the water. On getting up, he noticed what seemed to be letters on the rocky wall of the channel. He informed Mr. Schick, who visited the spot soon after and copied the inscription.

The channel is the ancient aqueduct which conveys the water of the Virgin's Pool to the Pool of Siloam.

The passage which connects the two pools has been explored by Robinson, Warren, and others. The roof is flat rather than arched, but the floor is hollowed into a groove for the passage of the water.

The inscription is in a niche about nineteen feet from where it opens out into the Pool of Siloam. It consists of six lines, in characters about half an inch in height.

In February, 1881, Rev. A. H. Sayce succeeded in making a copy with great difficulty. He says it was necessary for him to sit in the water, in a cramped position, for two or three hours, fighting the mosquitoes, and with only the light of a candle to work by. As the letters were filled in with lime deposited from the water, they could only be distinguished by tracing the white marks of the lime upon the dark surface of the rock.

On the 15th of July following, Lieuts. Mautell and Conder took a squeeze from the inscription after it had been treated with hydrochloric acid to remove the lime.

The inscription is the oldest Hebrew record of the kind yet discovered. It is an early contemporaneous specimen of the language of the Old Testament, written in that ancient form of Phœnician alphabet already known to us from the Moabite stone. We accordingly assign it to the age of Solomon, when great public works were constructing at Jerusalem. The construction of such a tunnel implies both skill and wealth. It is no wonder that one of the workmen, perhaps the chief engineer himself, recorded the successful completion of the undertaking in writing.

The Hebrew text here given has been obtained by a careful comparison of the sketch made by Mr. Sayce with the squeeze taken by Lieut. Conder:

- 1 הן . (ה)נקבה : וזה . היה . דבר . הנקבה . בעוד
(החצבים) . העלו .
- 2 הגרזן . אש . אל . רעו . ובעוד . שלש . אמה
להפ מא . קל . אש ק

- 3 רֹא . אֵל . רְעוּ . כִּי . הִיא . הִיא . בְּצֵר . מִיָּמֹו .
 קִמְּנוּ אֵל . הִיא . בִּים . ה
 4 נִקְבְּהָ . הִיא . הַחֲצֵבָה . אֵשׁ . לִקְרֹת . רְעוּ . גִּרְזָן .
 אֵל . (גִּרְזָן) . וִילְכוּ
 5 הַמִּים . מִן . הַמוֹצָא . אֵל . הַבְּרֵכָה . בְּמַאתִי .
 אֵלֶּךְ . אִמָּה . ו
 6 הָ . אִמָּה . הִיא . גְּבֵהָ . הַצֵּר . עַל . רֹאשׁ . הַחֲצֵבָה (הָ)

TRANSLATION.

1. "Behold the excavation! Now this is the history of the tunnel. While the excavators were lifting up
2. "The pick, each toward the other; and while there were yet three cubits to be broken through.... the voice of the one called
3. "To his neighbor, for there was an excess in the rock on the right. They rose up.... they struck on the west of the
4. "Excavation, the excavators struck, each to meet the other, pick to pick. And there flowed
5. "The waters from their outlet to the pool for a distance of a thousand cubits; and.....
6. "Of a cubit was the height of the rock over the head of the excavation here."

Historically, the inscription gives us no information beyond the mere record of the cutting of the conduit. For philology and epigraphy the value of the inscription is very great. It not only gives us the Phœnician alphabet in a more archaic form than any previously known, but it brings before us the Hebrew language as it was actually spoken in the age of the kings. One of the chief lessons taught us by the Siloam inscription, is that similar inscriptions still exist in Palestine if they are looked for in the right place. Not only in Jerusalem, but in the south of Judah, ancient Jewish monuments still lie buried waiting for the spade to uncover them. What magnificent discoveries may we not expect hereafter when the temple area can be thoroughly investigated, and the many subterranean watercourses of the capital of the Jewish monarchy laid open to view.

BEAMS FROM THE TALMUD.

BY RABBI I. STERN OF STUTTGART.

TRANSLATED FROM THE GERMAN.

III. YOUTH AND AGE.

Youth is a wreath of roses, age is a crown of thorns.

Children desire to be old, the aged desire to be children.

Woe upon that which we lose and never find again: Youth.

He is old who possesses wisdom.

The old for counsel, the young for war.

The breaking down of the old is building; the building of the young is destruction.

Be submissive to the eminent; be courteous to the youth.

IV. FORTUNE AND MISFORTUNE, SORROW AND CARE.

Fortune is a wheel that revolves swiftly.

One misfortune is enough when it is present.

He who weeps by night, weeps with the stars in heaven.

Let not care enter thine heart, for care has already destroyed many.

Be not over-anxious for the morrow, thou knowest not now what the day will bring forth.

Three things make life cheerful: a beautiful woman, a beautiful home and beautiful furniture.

Three faults are in themselves misfortunes: He who loans money without a bond, he who allows his wife to rule him, and he who willingly goes into slavery.—What is meant by the last? He who transfers all his property to his children while he lives.

B. R.

THE MEDICAL ART AMONG THE HEBREWS.

Jer. viii. 22.

Medical art was, among the Hebrews, practised from early times by a special profession—the Ropheim—and is already mentioned in the ancient Book of the Covenant, which embodies the oldest fundamental laws (Exod. xxi. 19). They may possibly have derived much of their knowledge from the Egyptians, famous for their discovery of remedies from remote ages (Hom., *Od.* iv. 229–232), and for their medical skill generally (Herod., ii. 84. iii. 1, etc.); "embalming physicians" are mentioned in Gen. i. 2; and during their sojourn in Egypt they had Hebrew midwives (Exod. i. 15–20). Their art seems, for the most part, to have been limited to surgery and the cure of external injuries (comp. Isa. i. 6; Ezek. xxx. 21; 2 Kings viii. 29, ix. 15); but the physicians, many of whom belonged to the prophetic order (2 Kings iv. 33–36, v. 10, viii. 7, xx. 7; Isa. xxxviii. 21) enjoyed great respect and confidence, and were very generally employed, especially after the time of the exile, when even the smaller towns had their medical practitioners (Jer. viii. 22; Sirach xxxviii. 1–15, a remarkable passage; Joseph., *Vita*, 72, etc.), though the priestly book of Chronicles severely blames king Asa for "not having consulted God, but the physicians" (2 Chron. xvi. 12). In later times the priests and Levites, who officiated barefooted at the temple, had a special physician ("medicus viscerum") to cure the colds to which they were liable; the Essenes particularly were celebrated for their knowledge of medicine and the natural sciences (Joseph., *Bell. Jud.*, 11, viii. 6).

The remedies used by the ancient Hebrews were chiefly ointments (especially of balsam Jer. viii. 22, xlv. 11, li. 8), leaves of trees (Ezek. xlvii. 12), cataplasms (especially of figs, 2 Kings xx. 7), mineral baths (Joseph., *Antiq.*, 17. vi. 5: *Vita*, 16), river baths (2 Kings v. 10); oil baths (Joseph., *Bell. Jud.*, 1, xxxiii. 5), animal warmth for restoring the circulation (1 Kings i. 2–4; 2 Kings iv. 34, 35). Music was employed for dispelling melancholy (1 Sam. xvi. 16); fish-gall put on the eye to cure blindness (Tob. vi. 4). Of inward medicines, honey only is mentioned in the Old Testament (Prov. xvi. 24); several others occur in the Mishna and Talmud, where also many surgical manipulations are alluded to, even the insertion of artificial teeth (Mishn., Shabb., vi. 5).

As a kind of sanitary police, the law (*i.e.*, the Levitical law) appointed the priests, not so much to practise, but to exercise the inspection and control over the sick and persons suspected of some endemic malady, especially leprosy; and it gives, in this respect, directions which seem to prove very careful observation (Lev. xii., xiii., xv.). The laws of purification had, of course, an important sanitary influence (Lev. xii. etc.). The dietary laws also were partially, though by no means exclusively, suggested by sanitary considerations.—*British Medical Journal*.